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CONTEMPORARY CHALLENGES BEFORE PHILOSOPHY NOWADAYS

In recent years, there has been a revival of religions and the inability of philosophers to create new paradigms in an increasingly risky and insecure world. The accelerated creation of new cultural and social forms leads to a rapid transformation of the assessment and knowledge of the people, which in turn imposes the necessity of intensifying the philosophical activity. The report will stress attention on several challenges to philosophy nowadays and is there a social need for philosophical education today.

Keywords: philosophy, challenges, education, new way of producing knowledge

Philosophy plays a leading legitimacy in the process of secularization and new value systems, satisfying the need for a new, sacral-rational justification of ultimate values that define human life. It imposes the idea of a rational individual and the concept of human rights, participates in imposing the idea of the role of science and forming leading ideologies that determine the behavior and thinking of millions of people. We have to bear in mind the dual characteristic of philosophy - as a reaction to some social problems and at the same time as having a reflexive character, becomes part of social realities.

In recent years, there has been a revival of religions and the inability of philosophers to create new paradigms in an increasingly risky and insecure world. Still, I tend to put an optimistic scenario that philosophy awaits a brilliant future and will increase the need for it. The reason for this is the increasing need for analytical thinking. The problematic field of philosophy, an analysis of the foundations of science and culture, is also preserved, and they in turn are in constant need of critical reflection. The accelerated creation of new cultural and social forms leads to a rapid transformation of the assessment and knowledge of the people, which in turn imposes the necessity of intensifying the philosophical activity. Philosophy education forms flexibility and adaptability to the need to manage a continuous change.

We can outline several challenges to philosophy today:

I. The globalized world and data base

In today's globalized world, philosophy is becoming increasingly necessary due to the increasing crises and risky situations, the complexity of societies. When significant social changes occur, the need for philosophy is intensified. Today we have tremendous risks and sharpening global crises, which reinforces the need for theoretical knowledge. But here we can talk about the duality of the trend. The high degree of crisis of different processes, due to the acceleration and complication of social interconnections, will continue to lead to a "loss of social reality", i.e the rational grounds for understanding and managing social processes, which will accelerate the processes of crisis-type philosophical consciousness that is expressed in a steady tendency of criticism to philosophy, rapid developments of all non-systemic forms of philosophy, end-of-philosophy, and non-cumulative versions of philosophy.

Globalization enhances interdisciplinary interaction. Knowledge-based societies are built, tied to the increasing amount of information and interpretation, which leads to the constant rethinking of the picture of the world. In this sense, the social and methodological

role of philosophy is growing. Accelerated scientific knowledge is impossible without a powerful philosophical understanding of change. Philosophy in the context of the vast database is increasingly acting as a distinct and more frequent interaction with other sciences and social practices. This is stimulated by two factors - internally scientific, related to the need of knowledge and trends in the philosophy itself and external and refers to the organization of scientific knowledge - such as university education and the organization of science (EU FP7). Philosophy will look forward and together with a set of social sciences, it will play out possible types of future based on different worldviews, normative and value prerequisites.

Never before in history so many people have lived in cities and have not had such opportunities to develop their education and culture. At the same time, they live in a state of uncertainty about their existence and motivation to find landmarks for their choice. It is a nutritional environment for the rise of the individual psychological need of philosophy for a large mass of people. This, in turn, will favor different versions of the massification of philosophy and the emergence of different types of philosophers, satisfying these needs. The direction in which philosophy will take will depend on how much it will be able to respond to the existing need for philosophical understanding of the processes around them and what is to come. If it remains reversed to the past, it only reduces past philosophical texts without analyzing today's dynamically changing world, we will not have philosophers analyzing today's and tomorrow's problems, and that is what will provide a future for this discipline. The possible is much richer than the real because it contains different directions and alternatives. Philosophy can offer such alternatives, turn different possibilities into realities, philosophy is not a closed esoteric community, doomed to death.

The professional community of philosophers is comparatively small compared to the people living on the planet, but the role of philosophy in today's crisis, uncertainty, changes, will be strengthened by becoming an instrument for rationally justifying where and how to go. From the extent to which philosophers will be adequate to the day-to-day and promising needs of their society and manage to represent them to a larger mass of people, their involvement in social processes and possible alternatives to the development of non-linear local, national, regional and global worlds in whose construction it is desirable to participate.

Philosophy is linked with 2 new situations:

1. Accelerated penetration into Internet databases and global referenced editions

In the global flow of information, one seeks quick and easy answers to things that affect him here and now, which leads to the neglect of the forms of traditional abstract philosophical knowledge. This leads to an increase in reference and reference literature. Reference books quickly summarize large streams of information and put them within certain limits.

Today, the use of an Internet and a database is indispensable for research, a condition for existence in modern societies and knowledge economies. Competitiveness in the market for new knowledge is a key factor in the place the philosopher occupies and remains in the relevant community for the production of new knowledge. Those who do not use them are marginalized and become incapable of being competitive.

The multi-functionality and multi-purpose requirements of the researcher in every field are increasing. Key to new knowledge are the different networks, flexible structures, inclusion in national and international networks.

2. Differentiation of scientific knowledge

In philosophy today there are dozens of disciplines structured on different criteria. Everyone specializes in their field and does not know the others, knowledge becomes more esoteric, scientists have a problem with bringing the results of their activity to the public space they often look negative.

Consequently, scientists:

- cannot effectively fight for resources;
- there is a need for bridges between disciplines, syntheses, a holistic picture that only philosophy gives, and therefore scientific knowledge more than ever needs a philosophy to participate in the process of transforming it into a form appropriate to the public space;
- old debates about the attitude of religion and science are reborn, also the so-called "cultural wars", in which this distinction is involved;

II. New way of producing knowledge

The role and place of philosophy depend on the Philosophy in the Age of PR and 2 types of social situations of functioning of philosophy, implying opposite results both in its content and in its social role

- Philosophy in non-market and relatively weak pluralistic systems, in which it is part of the mechanisms of legitimation and delegitimation (It does not compete seriously for resources because it is publicly funded);

- Philosophy in the context of market and pluralistic systems, when multiple philosophical doctrines that compete are faced with the question of how to conquer more users. (For this purpose, it is necessary to convince these users in their usefulness and to have a good reputation in front of them, to have a good image);

We can distinguish different periods in the patterns and mechanisms of generating and consuming philosophical knowledge.

- The philosophy until the time of Gutenberg is dominated by the oral way of generating philosophical knowledge through direct communication;

- The print word becomes a prerequisite for the rise of modern philosophy and modern philosophers, which legitimate different versions of the process of modernization, rationalization, economics, legitimate and de-legitimize regimes, underpin major revolutions, participate in the mass propagation of ideas at the time of production of goods and services (for example, the bourgeois revolutions are related to the rise of the relevant philosophical ideas - Rousseau in France, Hobbes and Locke in England);

- Late capitalism brings a new way of generation and use of knowledge - arise preconditions for increasing demand of philosophy and philosophers, due to increased amount of educated people and leisure. But knowledge is generated for a particular user

"Today there is a high degree of innovation and crises that philosophy must react to. The problem is how the newly created information reaches the relevant user. The user has the opportunity to receive information not only at national level, but from the whole world and the competition in the provision of the necessary philosophical knowledge goes out of the national borders and becomes a global problem. This makes it difficult for the national philosophy to survive, whose consumers diminish and the question arises whether it makes sense to produce knowledge about small markets of ideas.

The goal of marketing efforts is to get to know the customer so that the good or service can be sold to him / her. The user is placed at the beginning and not at the end of the consumption cycle. This in the broad sense of the word is a philosophy of business.

R. Kate describes the stages of development of modern business practice, which puts at the center of production, sales and marketing. This idea is applicable to the market of ideas. [Keith 1960:35-38]

The first stage is typical up to the 19th century and the one who produces goods does not pay much attention to the user's requirements. And in philosophy the situation is similar. The philosopher creates his writings in relatively weak competition and expects society, intellectuals to appreciate them and eventually use them. This stage dominates in Bulgaria

until 1989 and in all the countries before, in which philosophy is not included in market relations, but is mainly state-funded activity.

The second stage is approximately between the time of the First World War and the 1960s in the developed countries. This is a stage oriented to the sale of goods, services and ideas. Here is the one who has gained a larger audience, and for this purpose the ad is on the rise, but it is not yet marketing, but it is trying to attract the user to something already created, regardless of it.

The third stage puts the focus on marketing. It is an expression in the growing attitude that it is not important what you say, but how do you say it. Marketing began to dominate the thinking of the 1960s. This concept involves turning the user into a goal and hence building a production strategy and advertising strategy. Thus, marketing becomes the cornerstone of business philosophy. We have a change in market power from the seller to the buyer, which is reflected in both education and science and philosophy. Thus, the distribution of certain ideas depends on their marketing, and the influence of certain philosophical or scientific ideas depends on this process. The new philosophical knowledge is not a transfer of ideas and theoretical answers to practical situations, but instead of our problematic situations to generate new fundamental solutions necessary for these situations. New problem situations develop and philosophers are forced to react. And those who gain popularity analyze new issues - multiculturalism and authenticity (Tayler), media influence (Baudrillard and Bourdieu), the new cultural situation (Christol, Bell).

The marketing of philosophy suggests that it can only survive and survive if it resolves resources and how far it will be able to fight against other competitors. In state research units it must prove its existence among other disciplines and what the state wins if it maintains philosophical institutes. Why should the state spend its limited resources on them? It is also a difficult situation in private universities where students pay and need to be convinced that they need philosophy. This also implies a new status in the social functioning of philosophy.

III. Possibilities for Nationally Specific Philosophy?

The national one manifests itself in the fact that philosophy is made in a certain national language and fits in the context of a certain national culture. Hegel felt that his philosophy could not adequately be translated into French. One possible successful approach to exploring national philosophical traditions is the discursive approach. Language is a basic tool of humanitarian knowledge, but it is embedded in the relevant culture and tradition.

National is manifested through those aspects and elements of philosophy that are related to humanitarian knowledge and make philosophy a part of culture, a tool for generating and justifying values, formulating and seeking answers to the question of what is to be done by man and society. This is how its normative power, its role as a power tool and a practical tool, manifests itself. This normative and critical role of philosophy has great significance in the state of crisis of old identities. In its capacity as such it manifests not in the production of knowledge but in the formation of identity.

On the other hand philosophy is specific only in some autonomous cultures with a high degree of intellectual freedom, not in ethnic, national or regional formations. Most ethnic and national groups prove to be a cultural periphery. Where could a nationally specific philosophy find its expression if its creators are under the influence of a powerful external cultural centre? National philosophy is not be in position to invent new basic categorical schemes. There could be specific philosophemes in the recipient culture immanently functioning categories and universal interpretative schemes finding there expression in various cultural forms. They are only an abstract prerequisite for the emergence of a genuine philosophy possessing a national image. In order for its feasibility, a high degree of autonomy of the respective ethnos or nation

is necessary. Only in that case basic systems can find the explicit expression typical of philosophy. In the modern era and nowadays it is practically impossible. [Katzarski, 2004:70]

The development of philosophy in Bulgaria depends on the Great External Dependence of the country and the sudden geopolitical shocks, which create constantly problematic situations and shocks in the development of philosophy and philosophical communities. It encounters pseudoscience masked with scientific terminology. Due to the large flow of information, cognitive barriers are created against each new element of this stream. It is difficult to distinguish between meaningful and insignificant information, and the young generation seems increasingly illiterate; they do not know the things that the elderly generation is a criterion for a person's culture. Many researchers feel they do not have to be interested in the users of their knowledge, they are in competition with hundreds of other articles or books and have to fight for the reader's attention. For a country like Bulgaria, this problem is much more complicated because of the language barrier of production and the few consumers who, however, can use hundreds of articles on the same topic that are competing with our own production. The philosophical editions in Bulgaria, which once had thousands of prints, today are out in 50-100 pieces. The prints of philosophical books are no different. The accelerated generation of new knowledge leads to the emergence and existence in each field of competing theories that collide with each other, and that is valid for philosophy and social sciences. The more we apply the achievements of scientific knowledge, the more complexity and danger that exists in the world around us, it is more and more difficult to predict one or other processes. That is why voices are heard to control science, to create different codes and limitations of science. In the 6th and 7th framework programs they are required for ethical control over the research process. Fukuyama proposed the creation of total global control over further studies of science as leading to unknown hazards.

IV. Is there a social need for philosophical education today?

We have a specific contradiction related to the social need and function of philosophy and philosopher in later modernity. On the one hand, concentrating human life at the present, which makes ever less the demand for reflection on "eternal problems". On the other hand, it is the risky society, which strengthens the objective necessity of philosophy. It is perceived as an education, thus gaining knowledge and skills for argumentation and critical assessment in complex and heterogeneous situations. Philosophy shapes the skills of processes to analyze in depth, to rethink things that seem obvious, to go beyond the reality of the present where innovation is a dominant process.

Philosophy is an important feature of humanities in modern universities that play a major role in shaping and consolidating a national identity in the nation state. Knowledge and science have contributed to the secularization of society and the formation of unified national languages and identities. The modern national university is the main institute of national culture in the modern state, plays a major role in the formation and expansion of national self-consciousness, an ideological apparatus nation-state (Gramsci). Historical disciplines and those dealing with the national tradition (eg, the development of German classical philosophy. While there are different schools and interpretations, the battles between them give additional opportunities to develop specific features of philosophy. Universities study a history of philosophy that is differentiated on a national basis and in relation to a particular state and its history - Chinese, Indian, Greek, Roman, and is considered to be inseparable from the peculiarities of the respective communities and countries.

Societies which have a philosophy education show thereby the importance they attach to philosophical thinking as essential to the awareness of the fundamental problems of science

and culture and show therefore the importance they attach to a personal and independent reflection on values and the human condition as a guide for behavior.

I would like to mention as essential:

1) Teaching of philosophy should always be given in the spirit of free research and of free discussion;

2) The autonomy of philosophic thought and teaching should never be compromised either indirectly by the structure of institutions or directly by the intervention of organized powers;

3) Philosophy teaching, which plays an important role in the training of the citizen should be developed in the different regions of the world; the access of the less developed countries philosophical institutions to the world electronic networks should be facilitated (regional networks)

4) This teaching being by definition addressed to all members of the community without any distinction, should not be reserved by institutions for certain students to the exclusion of others;

Conclusion

From philosophy of peace we shall move to a philosophy of the culture of peace, for which education has been the best vector. The first goal of education must be to awaken critical thinking and train independent judgment and therefore it is a philosophical task. Philosophy is, in a special and privileged way, a school of freedom which opens the doors of future.

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Богдана ТОДОРОВА

СОВРЕМЕННЫЕ ВЫЗОВЫ ФИЛОСОФИИ В НАШИ ДНИ

Резюме

Последние годы стали свидетелями возрождение и неспособности философов создать новые парадигмы в мире, который становится все более и небезопасном.

Ускоренное создание новых культурных и социальных форм приводит к быстрой трансформации оценки и знания людей, что в свою очередь, налагает необходимость повышения активности философов. Настоящая статья акцентирует внимание к ряду вызовов, с которыми сталкивается философия в настоящее время и к тому, есть ли в наше время необходимость в философском образовании общества.

Ключевые слова: философия, вызовы, образование, новый способ представления знания.

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FƏLSƏFƏNİN MÜASİR ÇAĞIRIŞLARI

Xülasə

Son illər dinin yenidən canlanması hiss olunur. Filosoflar isə yeni paradıqmaların irəli sürülməsində çətinlik çəkirlər.

Yeni mədəni və sosial formaların yaradılmasının sürətlənməsi insanların biliyinin və qiymətləndirilməsinin transformasiyasına gətirib çıxarır, bu isə filosofların fəallığının yüksəldilməsini nəzərdə tutur. Məqalədə cəmiyyətdə baş verən sosial-siyasi və mədəni hadisələrə filosofların münasibəti öyrənilir, fəlsəfi təhsilin zəruriliyi əsaslandırılır.

Açar sözlər: fəlsəfə, çağırışlar, təhsil, yeni üsullar, paradıqma, biliyin təqdim yolu

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